INTRODUCTION

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

"Say: My lord would not care for you were it not for your prayer". (Quran/25/77)

One of the true and authentic feeling of mankind which has an innate root in the nature of man is paying attention to Dua and spiritual relation with the unseen world and the origin of creation.

This is a matter which even the famous psychologists have not neglected it. Although the necessity of Dua is present in the nature of man but it manifests itself more during calamities and misfortunes from materialistic forces. Human being, without any will and option turns himself towards the All-Powerful Allah with all his might and energy; And he asks His help and protection. Dua is the weapon of a Mo'min.It lightens the pressures of misfortunes and difficulties and above all, it showers upon the human being the boundless mercy of the All-Truth (Allah).

Like other matters, even in the method of Dua, human being is in need of reasonable and rational guidance so that this natural feeling which is necessary for the soul does not mislead him. And it does not become a means and pretext for the cheaters and imposters. With the correct method of its usage, the thirst of the conscience of man gets quenched and finds his intended destination.

When the radiating sun of Islam glittered the Earth and the curtains of superstition were ripped off, its rich resources altered all aspects of individual, social, spiritual, material, and moral affairs of human life. Dua was also amongst the things which was covered by this transformation. Its programme is so laid that can be understood as worthy of the affairs of every progressive human being and the true worshipper of Allah.

Islamic Duas and Ziara't other than their sacred, holy and divine aspects are the big and comprehensive treasures full of humanistic concepts. Invocating them like attending a training course leaves a very deep and good impression on our personality, the reason being that their interesting meaningful texts are narrated directly from our prophet (S.A.) and his infaliable progeny in which they have thaught various lessons about the sublime learning of Monotheism, Resurrection, Prophethood Wilayat, moral sense, laws and ethics. Indeed, the school of Dua is one of the high schools which is having a great effect in the development of human thinking, spiritual and social growth, of course if it is correctly used. Till the Muslims do not pass this school, their Islamic personality will not become perfect. The school is day and night open for everybody and the repetition of its lessons will always make the person ascend from one stage to another.

One of these treasures which, always the believers and those anxious for the reappearance of the righteous and universal Government of Hazrat Baqi-at-allah (May Allah hasten his Reappearance), have set it as their slogan is the glorious Dua-e-Nudba. They renew their allegiance with their Master during fixed occasions and establish emotional gatherings for reading it.

Nudba (lamentation) and wailing for visiting his Holiness, the coming to an end of his Occultaiton, pray for hastening his reappearance and expressing regret upon the prevalent turbulent and oppressive condition of todays'world (the Period

of Occultation) is a lesson which the Shias have learnt from their Imams (A.S.) and their behaviour is a pattern for their partisans.

Sadir-e-seirafi, a distinguished companion of Imam Jafar-e-Sadiq (A.S.) says that along with three other companions, they visited Imam (A.S.). They saw Imam (A.S.) in a very sad and sorrowful condition sitting on the ground. Like a mother who has lost her dear son and with a painful heart, Imam (A.S.) was crying, wailing, moaning and saying:

"My master, your occultation has snatched away sleep from my eyes, has taken my concentration and has deprived tranquility from my heart.

My master, your occultation has surrounded with a tragic suffering due to which I can never find sympathy and consolation. Due to the loss of friends one after the other, our gathering is breaking.

Calamities, hardships, difficulties and disasters have so much pained my heart that I do no feel the tears of my eyes and the yellings and cryings of my heart. Yet other severe and unbearable sufferings are imagined that one more difficult and fragile than the previous ones."

Sadir Says:

"Calamity struck us and our hearts became full of saddness and sorrow for Imam (A.S.). We presumed that an unpleasant event has made Imam (A.S.) – this mountain of patience and forbearance in such a lamenting and mournful condition."

We said:

"O Son of the best mankind. May Allah not make you cry. For what circumstances are you weeping in such a manner?"

His holiness heaved a sad sigh from his afflicted heart and said:

"This morning, when I was looking at "the book of Jafr", the book of knowledge of various predicts, until Qiyamat, which has been assigned and made exclusive to Hazrat Mohammad (S.A.) and his successors (A.S.). It contains the birth, occultation, delay in reappearance, longevity of Hazrat Mahdi (A.S.), sufferings of believers during occultation, doubts and uncertainties which arise in their hearts due to the prolongation of Occultation, a majority of them leave aside Islam and our wilaiat and do not mind about religion. Due to thinking on these things grief and saddness has overpowered me...".

[Ref: Kamaluddin, pg. 352-357, Ghaibat-e-Tusi, pg. 104-108]

Therefore, with considering the behaviour of Imam (A.S.) regarding the Occultation of Hazrat Mahdi (A.S.), we should also become sad and depressed; and express our wish and interest in his reappearance by seeking shelter towards Allah and reciting Dua, bearing in mind that if He (Allah) wishes, He can rectify the Occultation of Imam (A.S.) in one night itself.

Dua-e-Nudba is one of the most important and famous authentic Duas of Shia. Its stability in text, vocabulary and meaningful subjects increase the credibility of its document. This Dua has been narrated by the great Sayyed, the late Razi-ud-Din Ali Ibn-e-Taoos who was from amongst the great Shia scholars of the seventh century. He has narrated in his great books of "Iqbal" pg. 295-299 and the seventh chapter of "Misbah-uz-Zair". Before him, the great sheikh, Mohammad

Ibn-e-Jafar-e-Mashadi Haeri who was amongst the great Shia scholars of the sixth century. He has narrated it in his book of "Mazaar" Dua number 107. Prior to these two, Qutb-e-Rawandi who was also amongst the great shia scholars of the fifth century has written this Dua in his book of "Mazaar". And before all these three persons, the great Shaikh, Mohammad Ibn-e-Ali-Ibn-e-Abi Qirra who also was amongst the great Shia scholars of the fifth century has brought it in his book. This book was used by the later scholars. He narrates it from the great and honourable Shaikh, Mohammad Ibn-e-Hussain-e-Bazoofari, one of the former learned teacher from whom Shaikh Mufid was narrating. Bazoofari in his own chain of narrations does not quote its narrators due to its fame and great reputation,he has narrated the Dua from Imam Zaman (A.S.). He has declared its recitation as a Mostahab Dua on four Idds; Jumah, Fitr, Qurban and Ghadeer. Allame Majilisi (May Allah be satisfied with him) also has narrated this Dua in his book of "Bihar-ul-Anwar" and "Zaad-ul-Maad" from Sayyed Ibn-e-Taoos from the book of Mazaar-e-Mashadi, from Ibn-e-Abu Qirra, from Mohammad Ibn-e-Hussain Bazoofari. He testifies to the credibility of its document.

Therefore, it is necessary that on Friday mornings which is considered as one of the four Idds and the time for the recitation of this great Dua, and during the other mentioned days, in a mass and bewail, with concentrating our mind, asking forgiveness and reciting Salawat, we wash away our sins and remove the obstacles which has stopped the granting of our Duas. Then with a full attention, weaping and moaning state, we call Imam (A.S.) in the same way as sadir has narrated it from our sixth Imam, Hazrat Sadiq (A.S.). We cry and recite Nudbah upon the Occultation and being far away from Imam (A.S.). We request Allah to hasten his reappearance and thus ends the corruption, persecution and injustice which is reigning in this world due to the absence of Imam (A.S.). May the Almighty Allah has mercy upon our Nudbas and moanings. He may have mercy upon a weeping from amongst the weepings and will remove the chastisement of Occultation from amongst us. Thus, He may give us the grace and favour of the presence of Imam (A.S.) once more.

With His Grace and Benevolence
May Allah desire so.

دُعاء نُدبه

DUA-E-NUDBA

بسم الله الرحمن الرحيم

In the Name of Allah, the Beneficent, the Merciful

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعالَمينَ

Praise be to Allah, the Lord of the Worlds

وَصَلَّى اللّٰهُ عَلى سَيِّدِنا مُحَمَّدٍ

And Blessings of Allah be upon our Master, Mohammad (S.A).

نَبِيِّهِ وَآلِهِ وَسَلَّمَ تَسْليماً

His Prophet and on his progeny be greetings of Salutation

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلى ما جَرى بِهِ قَضاؤُكَ فى اَوْلِيائِكَ

O Allah (All) Praise is for You: for all the matters concerning which Your Decree was issued regarding Your friends

اَلَّذينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدينِكَ

Those whom You have chosen for Yourself and for Your religion

اِذ اخْتَرْتَ لَهُمْ جَزيلَ ماعِنْدَكَ مِنَ النَّعيمِ الْمُقيمِ

Since You have decided to bestow on them the choicest of Your everlasting favours

الَّذى لازَوالَ لَهُ وَلَا اضْمِحْلالَ

Which neither declines nor decreases

بَعْدَ اَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ في دَرَجاتِ هٰذِه الدُّنْيا الدَّنِيَّة

After You took promise from them to renounce all the stages of this despicable world,

وَزُخْرُفِها وَزِبْرِجِها

and its superficial attractions and allurements.

فَشَرَطُوا لَكَ ذٰلِكَ وَعَلِمْتَ مِنْهُمُ الْوَفاءَ بِه

Then they accepted the promise and You did know their fulfilment towards it (promise).

فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ

So, You accepted them and brought them near to Yourself.

وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيَّ وَالثَّناءَ الْجَلِيَّ

And accorded for them the exalted remembrance and a glowing praise.

وَاَهْبَطْتَ عَلَيْهِمْ مَلآئِكَتَكَ وَكَرَّمْتَهُمْ بِوَحْيِكَ

And You send down Your angels on them: and honour them by Your inspirations.

وَرَفَدْتَهُمْ بِعِلْمِكَ وَجَعَلْتَهُمُ الذَّريعَةَ اِلَيْكَ وَالْوَسيلَةَ اِلى رِضْوانِكَ

And helped them with Your knowledge and appointed them as the means of opproach to You, and the means towards Your satisfaction.

فَبَعْضٌ اَسْكَنْتَهُ جَنَّتَكَ اِلىٰ اَنْ اَخْرَجْتَهُ مِنْهٰا

Then You made some[1] of them dwell in Your Garden; until You send them out therefrom.

وَبَعْضٌ حَمَلْتَهُ فى فُلْكِكَ

And You carried one of them in Your Ark.[2]

وَنَجَّيْتَهُ وَمَنْ اٰمَنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ

And rescued him and one who believed with him, by Your Mercy, from destruction.

وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَليلاً

And You selected for Yourself one of them as Your friend.[3]

وَسَئَلَكَ لِسٰانَ صِدْقٍ فِى الْآخِرِينَ

And he requested You to grant him a tongue of truth in the last epoch of the time.

فَاَجَبْتَهُ وَجَعَلْتَ ذٰلِكَ عَلِيّاً

Then You granted his wish and You appointed that elevated one.

وَبَعْضٌ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْليماً

And to one of them,[4] You spoke from a tree-a speaking.

وَجَعَلْتَ لَهُ مِنْ اَخيهِ رِدْءاً وَوَزيراً

And appointed his brother,[5] his supporter and vizier.

وَبَعْضٌ اَوْلَدْتَهُ مِنْ غَيْرِ اَبٍ

And you did cause one[6] of them to be born without a father.

وَاٰتَيْتَهُ الْبَيِّنٰاتِ وَاَيَّدْتَهُ بِرُوحِ الْقُدُسِ

And You gave him the clear signs and supported him

with the Holy Spirit.

وَكُلٌّ شَرَعْتَ لَهُ شَرِيعَةً

And for each one You did enact a religious law.

وَنَهَجْتَ لَهُ مِنْهاجاً وَتَخَيَّرْتَ لَهُ اَوْصِياءَ

And You assigned a path for him and You selected successors[7] for him.

مُسْتَحْفِظاً بَعْدَ مُسْتَحْفِظٍ مِنْ مُدَّةٍ اِلىٰ مُدَّةٍ

A protector after a protector for a definite period.

اِقامَةً لِدينِكَ وَحُجَّةً عَلىٰ عِبادِكَ

For establishing Your religion and a proof upon Your servants.

وَلِئَلّا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ وَيَغْلِبَ الْباطِلُ عَلىٰ اَهْلِهِ

Lest the truth wanes from its place and falsehood overpower his progeny.

وَلايَقُولَ اَحَدٌ لَوْلا اَرْسَلْتَ اِلَيْنا رَسُولاً مُنْذِراً

And none can say: Why had *You not sent unto us a warning messenger.[8]*

وَاَقَمْتَ لَنا عَلَماً هادِياً

And appointed for us a flag of guidance,

فَنَتَّبِعَ آياتِكَ مِنْ قَبْلِ اَنْ نَذِلَّ وَنَخْزىٰ

Then, we would have followed Your signs before we suffered failure and disgrace.

اِلىٰ اَنْ انْتَهَيْتَ بِالاَمْرِ اِلىٰ حَبيبِكَ وَنَجيبِكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

Till You ended the affair[9] towards Your beloved and

Your noble Mohammad, May the peace of Allah be upon him and his progeny.

فَكانَ كَما انْتَجَبْتَهُ سَيِّدَ مَنْ خَلَقْتَهُ

Then, he was as You had selected him leader of whom You have created him.

وَصَفْوَةَ مَنِ اصْطَفَيْتَهُ وَاَفْضَلَ مَنِ اجْتَبَيْتَهُ

And the excellent one of Your selected one; and the best one whom You have selected him.

وَاَكْرَمَ مَنِ اعْتَمَدْتَهُ قَدَّمْتَهُ عَلى اَنْبِيائِكَ

And the most honoured whom You have relied on him; You gave him precedence upon Your prophets.

وَبَعَثْتَهُ اِلَى الثَّقَلَيْنِ مِنْ عِبادِكَ

And sent him to the thaqalain[10] (Jinns and Men) from (among) Your servants.

وَاَوْطَأْتَهُ مَشارِقَكَ وَمَغارِبَكَ وَسَخَّرْتَ لَهُ الْبُراقَ

And made Your Easts and wests[11] come under his feet; and harnessed for him the Buraq.[12]

وَعَرَجْتَ بِرُوحِهِ اِلى سَمائِكَ

And did make him ascend (with his soul) towards Your heavens.

وَاَوْدَعْتَهُ عِلْمَ ما كانَ وَما يَكُونُ اِلَى انْقِضاءِ خَلْقِكَ

And You entrusted in him the knowledge of the past and future till the end of Your creation.

ثُمَّ نَصَرْتَهُ بِالرُّعْبِ

Then You helped him with awe.

وَحَفَفْتَهُ بِجَبْرَئيلَ وَميكائيلَ وَالْمُسَوِّمينَ مِنْ مَلائِكَتِكَ

And You surrounded him with Jibráeel and Micháeel and the distinguished angels.[13]

وَوَعَدْتَهُ اَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

And You promised him that You would make his religion triumphant over all the religions though the polytheists may be averse[14] *(to it).*

وَذٰلِكَ بَعْدَ اَنْ بَوَّأْتَهُ مُبَوَّءَ صِدْقٍ مِنْ اَهْلِهِ

And this is after You appointed some of his kindered as his Successor.

وَجَعَلْتَ لَهُ وَلَهُمْ اَوَّلَ بَيْتٍ وُضِعَ لِلنّاسِ

And You appointed for him and them a First house which has been established for the mankind.

لَلَّذى بِبَكَّةَ مُبٰارَكاً وَهُدىً لِلْعٰالَمِينَ

The one which is at Mecca, a blessing and a guidance for the worlds.

فِيهِ اٰيٰاتٌ بَيِّنٰاتٌ مَقٰامُ اِبْرٰهِيمَ وَمَنْ دَخَلَهُ كٰانَ اٰمِناً

In it (are) clear signs; place of Ibrahim; and whoever entered in it was safe.[15]

وَقُلْتَ اِنَّمٰا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

And You did say: Verily Allah intends to keep off from you every kind of uncleanliness.

اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

And to purify you people of the House, with a thorough purification.[16]

ثُمَّ جَعَلْتَ اَجْرَ مُحَمَّدٍ صَلَوٰاتُكَ عَلَيْهِ وَاٰلِهِ مَوَدَّتَهُمْ فِي كِتٰابِكَ

Then You assigned reward of Mohammad, Your peace be upon him and his progeny (with) their love (the love

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of progeny) in Your Book.

فَقُلْتَ قُلْ لا اَسْئَلُكُمْ عَلَيْهِ اَجْراً اِلاَّ الْمَوَدَّةَ فِى الْقُرْبى

Then You said, "Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.[17]

وَقُلْتَ ما سَئَلْتُكُمْ مِنْ اَجْرٍ فَهُوَ لَكُمْ

And you said« Whatever reward I have asked you[18]*, it is for your own. »*

وَقُلْتَ ما اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلاَّ مَنْ شآءَ اَن يَتَّخِذَ اِلى رَبِّه سَبيلاً

And you said, "I ask you not any reward for it except that one who wishes, may adopt the path of His lord.[19]

فَكانُوا هُمُ السَّبيلَ اِلَيْكَ وَالْمَسْلَكَ اِلى رِضْوانِكَ

Then, they [Ahlul Bait(A.S)] are tne path toward You and the way towars Your satisfaction.

فَلَمَّا انْقَضَتْ اَيّامُهُ اَقامَ وَلِيَّهُ عَلِيَّ بْنَ اَبيطالِبٍ صَلَواتُكَ عَلَيْهِما وَآلِهِما هادِياً

When his (Holy Prophet) days passed, he appointed his successor Ali, son of Abu Talib as a Guide, Your peace be upon them and their progeny.

اِذْ كانَ هُوَ الْمُنْذِرُ وَلِكُلِّ قَوْمٍ هادٍ فَقالَ وَالْمَلاَءُ اَمامَهُ

As he was a warner – and a Guide for every nation[20]*. Then he (Holy Prophet) said before a huge gathering,*

مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ

"Whomsoever I am his Master, then Ali, is his Master

اَللّٰهُمَّ والِ مَنْ والاهُ وَعادِ مَنْ عاداهُ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ

O Allah Be a friend of one who is his friend and be the enemy of one who is his enemy; and help one who helps him and disgrace one who disgraces him".[21]

وَقالَ مَنْ كُنْتُ اَنَا نَبِيَّهُ فَعَلِيٌّ اَميرُهُ

And he said, "Of whomsoever I am his Prophet, then Ali is his chief."[22]

وَقالَ اَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ واحِدَةٍ وَسايِرُ النّاسِ مِنْ شَجَرٍ شَتّىٰ

And he said, "I and Ali are one and from the same tree; and the other people are from different trees."[23]

وَاَحَلَّهُ مَحَلَّ هٰرُونَ مِنْ مُوسىٰ

And he placed him [Ali (A.S)] in a position, as Haroon had with Moosa.

فَقالَ لَهُ اَنْتَ مِنّي بِمَنْزِلَةِ هٰرُونَ مِنْ مُوسىٰ اِلاّ اَنَّهُ لانَبِيَّ بَعْدي

Then he said to him, "your position to me is as Haroon had with Moosa, except that there will be no Prophet after me.[24]

وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نِساءِ الْعالَمينَ

And get him married with his daughter, cheif of the ladies of the Worlds.[25]

وَاَحَلَّ لَهُ مِنْ مَسْجِدِهِ ما حَلَّ لَهُ وَسَدَّ الاَبْوابَ اِلاّ بابَهُ

And he made for him lawful [Ali (A.S)] whatever was lawful for himself in his mosque; and he closed all the doors (leading to the mosque) except the door of his house.[26]

ثُمَّ اَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ

Then he (Holy Prophet) entrusted to him his knowledge and his wisdom.

فَقَالَ اَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

Then, he said, "I am the city of knowledge and Ali is its gate.

فَمَنْ اَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا

Then, one who wishes (to enter) the city (of knowledge) and wisdom, then he should enter from its gate".[27]

ثُمَّ قَالَ اَنْتَ اَخِي وَوَصِيِّي وَوَارِثِي

Then, he said, "you are my brother and successor and inheritor.

لَحْمُكَ مِنْ لَحْمِي وَدَمُكَ مِنْ دَمِي وَسِلْمُكَ سِلْمِي وَحَرْبُكَ حَرْبِي

Your flesh is from my flesh and your blood from my blood and peace with you is peace with me and fight with you is fight with me.

وَالْاِيمَانُ مُخَالِطٌ لَحْمَكَ وَدَمَكَ كَمَا خَالَطَ لَحْمِي وَدَمِي

And the faith is mixed with your flesh and your blood, as it is mixed with my flesh and my blood.

وَاَنْتَ غَداً عَلَى الْحَوْضِ خَلِيفَتِي

And tommorrow, you will be my successor at the Cistern kauthar Pond (Hauz of kauthar)

وَاَنْتَ تَقْضِي دَيْنِي وَتُنْجِزُ عِدَاتِي

And you will pay my debt and you will fulfill my promises.

وَشِيعَتُكَ عَلَى مَنَابِرَ مِنْ نُورٍ مُبْيَضَّةً وُجُوهُهُمْ حَوْلِي فِي الْجَنَّةِ وَهُمْ

جيرانِى

And your Shias (followers) will be (sitting) on the pulpits of light; their with their bright faces surrounding me in the Heaven and they will be my neighbours.[28]

وَلَوْلا اَنْتَ ياعَلِىُّ لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدى

And (he said), "O Ali, had you not been there, the believers would not have been recognized after me."[29]

وَكانَ بَعْدَهُ هُدىً مِنَ الضَّلالِ وَنُورًا مِنَ الْعَمى وَحَبْلَ اللهِ الْمَتينَ وَصِراطَهُ الْمُسْتَقيمَ

And he was a guidance (to prevent people) from deviation after him (the Holy prophet) and a light from the blindness and the strong rope of Allah and His Right Path.[30]

لايُسْبَقُ بِقَرابَةٍ فى رَحِمٍ وَلابِسابِقَةٍ فى دينٍ

Neither his Proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone) nor his preceding in religion.[31]

وَلايُلْحَقُ فى مَنْقَبَةٍ مِنْ مَناقِبِه

And (no one) can overtake any virtues from amongst his (prophet) virtues.[32]

يَحْذُوا حَذْوَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِما وَآلِهِما

He (Ali) follows the path of the Messenger,[33] *May the blessings of Allah be upon both of them and their progeny.*

وَيُقاتِلُ عَلَى التَّأْويلِ وَلاتَأْخُذُهُ فِى اللهِ لَوْمَةُ لائِمٍ

And he fights on (the basis of) interpretation,[34] *and he*

cares not any blame of any rebuker in the way of Allah.

قَدْ وَتَرَ فيهِ صَناديدَ الْعَرَبِ وَقَتَلَ اَبْطالَهُمْ وَناوَشَ ذُؤْبانَهُمْ

Indeed, he has spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves.

فَاَوْدَعَ قُلُوبَهُمْ اَحْقاداً بَدْرِيَّةً وَخَيْبَرِيَّةً وَحُنَيْنِيَّةً وَغَيْرَهُنَّ

Then he filled the hearts of them (fighters) of Badr, Khaibar, Hunain and of others[35] *with a hatred and malice.*

فَاَضَبَّتْ عَلى عَداوَتِهِ وَاَكَبَّتْ عَلى مُنابَذَتِهِ

Then, (they) rose in enmity, against him, and (they) attacked to fight against him.

حَتّى قَتَلَ النّاكِثينَ وَالْقاسِطينَ وَالْمارِقينَ

Till (such time) that he killed the oath breakers of allegiance[36]*, the unjust*[37] *and the (Maareqeen) Renegades*[38]

وَلَمّا قَضى نَحْبَهُ وَقَتَلَهُ اَشْقَى الْآخِرينَ يَتْبَعُ اَشْقَى الْاَوَّلينَ

And when his term of life expired, a wretched person among those of the last epoch, following the path of those of the earlier period killed him;[39]

لَمْ يُمْتَثَلْ اَمْرُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

فِي الْهادينَ بَعْدَ الْهادينَ

(the) order of the Messenger of Allah, peace of Allah be upon him and his Progeny, was not obeyed about the leaders (Imams) one after the other.

وَالْاُمَّةُ مُصِرَّةٌ عَلى مَقْتِهِ

And the Ummah was insistent on bearing enmity against him.

مُجْتَمِعَةٌ عَلىٰ قَطيعَةِ رَحِمِه وَاِقْصٰآءِ وَلَدِه

They joined together to cut off his ties of relations (Holy Prophet), and throwing away his children (from successorship).

اِلاَّ الْقَليلَ مِمَّنْ وَفىٰ لِرِعايَةِ الْحَقِّ فيهِمْ

Except a few from them (believers) who remained faithful in observing their (Ahl-e-Bait's) rights.

فَقُتِلَ مَنْ قُتِلَ وَسُبِيَ مَنْ سُبِيَ وَاُقْصِيَ مَنْ اُقْصِيَ

Then some of them were killed[40] and some were taken into captivity[41] and some were exiled.[42]

وَجَرَى الْقَضآءُ لَهُمْ بِما يُرْجىٰ لَهُ حُسْنُ الْمَثُوبَةِ

And the decree was to pass for them; with this hope that the best reward is in it.

اِذْ كانَتِ الْاَرْضُ لِلّٰهِ يُورِثُها مَنْ يَشآءُ مِنْ عِبادِه وَالْعاقِبَةُ لِلْمُتَّقينَ

Since the Earth belongs to Allah. He gives to whomsoever He wishes from amongst His servants. And the end is (only) for those who guard against evil.[43]

وَسُبْحانَ رَبِّنا اِنْ كانَ وَعْدُ رَبِّنا لَمَفْعُولاً

And glorius is our Lord, Verily the promise of our Lord is certainly to be fulfilled.[44]

وَلَنْ يُخْلِفَ اللّٰهُ وَعْدَهُ وَهُوَ الْعَزيزُ الْحَكيمُ

And Allah never goes against His promise; and He is the All-Mighty, All-Wise.[45]

فَعَلَى الْاَطايِبِ مِنْ اَهْلِ بَيْتِ مُحَمَّدٍ وَعَلِيٍّ صَلَّى اللّٰهُ عَلَيْهِما وَآلِهِما

12

Then upon the purified ones of the purified ones of the progeny of Mohammad and Ali May the peace of Allah be upon both of them and their progeny;

فَلْيَبْكِ الْباكُونَ وَاِيّاهُمْ فَلْيَنْدُبِ النّادِبُونَ

The bewailers should cry and the wailers should wail upon them.

وَلِمِثْلِهِمْ فَلْتَذْرِفِ الدُّمُوعُ وَلْيَصْرُخِ

الصّارِخُونَ وَيَضِجَّ الضّاجُّونَ وَيَعِجَّ الْعاجُّونَ

And for such people like them, then the tears should flow, and the clamourers should clamour and the mourners should mourn in a heart rending manner:

اَيْنَ الْحَسَنُ اَيْنَ الْحُسَيْنُ اَيْنَ اَبْناءُ الْحُسَيْنِ

Where is Hasan? Where is Hussain? Where are the childrens of Husain?

صالِحٌ بَعْدَ صالِحٍ وَصادِقٌ بَعْدَ صادِقٍ

The Righteous after righteous and truthful after truthful.

اَيْنَ السَّبيلُ بَعْدَ السَّبيلِ

Where is the path after the path (of righteousness).?

اَيْنَ الْخِيَرَةُ بَعْدَ الْخِيَرَةِ

Where are the virtuous people after the virtuous ones?

اَيْنَ الشُّمُوسُ الطّالِعَةُ

Where are the Rising suns?

اَيْنَ الْاَقْمارُ الْمُنيرَةُ

Where are the luminous Moons?

اَيْنَ الْاَنْجُمُ الزّاهِرَةُ

Where are the Brilliant stars?

أَيْنَ أَعْلاَمُ الدِّينِ وَقَوَاعِدُ الْعِلْمِ

Where are the Emblems of the Faith and the Basis of knowledge?

أَيْنَ بَقِيَّةُ اللهِ الَّتِي لاَتَخْلُو مِنَ الْعِتْرَةِ الْهَادِيَةِ

Where is Baqi-iat-Allah?[46] Which (the world) can not be devoid from (the presence of) guided progeny?[47]

أَيْنَ الْمُعَدُّ لِقَطْعِ دَابِرِ الظَّلَمَةِ

Where is the one ready to annihilate the oppressors?[48]

أَيْنَ الْمُنْتَظَرُ لاِقَامَةِ الاَمْتِ وَالعِوَجِ

Where is the Awaited one for straightening the crookedness and dishonesty?

أَيْنَ الْمُرْتَجَى لإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

Where is the Expected (Imam Mahdi) for abolishing the oppression and transgression?

أَيْنَ الْمُدَّخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ

Where is the one stored for reviving the obligatory command and the Sunnah (of the Holy Prophet)?

أَيْنَ الْمُتَخَيَّرُ لإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ

Where is the selected one for resusciating (the reality) of the nation and the religion?

أَيْنَ الْمُؤَمَّلُ لإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ

Where is the expected one *for enlivening the Book and its limits?*

أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ

Where is the Enlivener of the facts of religion and its

adherents?

اَيْنَ قاصِمُ شَوْكَةِ الْمُعْتَدينَ

Where is the Breaker of the might of the transgressors?

اَيْنَ هادِمُ اَبْنِيَةِ الشِّرْكِ وَالنِّفاقِ

Where is the Demolisher of the edifices of Polytheism and hypocricy?

اَيْنَ مُبيدُ اَهْلِ الْفُسُوقِ وَالْعِصْيانِ وَالطُّغْيانِ

Where is the Destroyer of the followers of transgression. disobedience and rebellion?

اَيْنَ حاصِدُ فُرُوعِ الْغَيِّ وَالشِّقاقِ

Where is the Eradicator of branches of Errors and Disputes.

اَيْنَ طامِسُ آثارِ الزَّيْغِ وَالْاَهْواءِ

Where is the Destroyer of the signs of (Evil) disease and egoistic tendencies.

اَيْنَ قاطِعُ حَبائِلِ الْكِذْبِ وَالْافْتِراءِ

Where is the Severer of the cords of Falsehood and calumnation?

اَيْنَ مُبيدُ الْعُتاةِ وَالْمَرَدَةِ

Where is the Destroyer of the vicious and disobedient people?

اَيْنَ مُسْتَأْصِلُ اَهْلِ الْعِنادِ وَالتَّضْليلِ وَالْاِلْحادِ

Where is the Eradicator of the follower of obstinacy and misguidance and the renegade?

اَيْنَ مُعِزُّ الْاَوْلِياءِ وَمُذِلُّ الْاَعْداءِ

Where is the one who honours the friends and Debases

the enemy.

أَيْنَ جامِعُ الْكَلِمَةِ عَلَى التَّقْوى

Wherer is the Accumulator of the words of piety?

أَيْنَ بابُ اللهِ الَّذى مِنْهُ يُؤْتى

Where is the Gate of Allah through which all should enter?[49]

أَيْنَ وَجْهُ اللهِ الَّذى اِلَيْهِ يَتَوَجَّهُ الْاَوْلِياءُ

Where is the Countenance of Allah through which the friends attend towards him?

أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْاَرْضِ وَالسَّماءِ

Where is the Means which is stretching from the Earth to the sky?

أَيْنَ صاحِبُ يَوْمِ الْفَتْحِ وَناشِرُ رايَةِ الْهُدى

Where is the Master of the Day of Victory and the one who will spread the flag of Guidance?

أَيْنَ مُؤَلِّفُ شَمْلِ الصَّلاحِ وَالرِّضا

Where is the uniter of the companions of virtue and divine pleasure?

أَيْنَ الطّالِبُ بِذُحُولِ الْاَنْبِياءِ وَاَبْناءِ الْاَنْبِياءِ

Where is the Avenger of the blood of prophets and the children of the prophets?[50]

أَيْنَ الطّالِبُ بِدَمِ الْمَقْتُولِ بِكَرْبَلاءَ

Where is the seeker of revenge for the blood of the Martyred ones of Karbala?[51]

أَيْنَ الْمَنْصُورُ عَلى مَنِ اعْتَدى عَلَيْهِ وَافْتَرى

Where is the Triumphant one (who will overcome) over

one who transgressed against him and maligned him?

اَيْنَ الْمُضْطَرُّ الَّذى يُجابُ اِذا دَعا

Where is the distressed one who will be answered when he supplicates?

اَيْنَ صَدْرُ الْخَلائِقِ ذُو الْبِرِّ وَالتَّقْوى

Where is the President of all creatures, who is both the beneficent and God *fearing?*

اَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفى وَابْنُ عَلِيٍّ الْمُرْتَضى

Where is the son of the chosen (Al-Mustafa) Prophet and the son of Ali-Al-Murtaza?

وَابْنُ خَديجَةَ الْغَرّاءِ وَابْنُ فاطِمَةَ الْكُبْرى

And the son of Khadijat-ul-Gharra (the Luminous) and the son of Fatematul-Kubra (the Great).?

بِاَبى اَنْتَ وَاُمّى وَنَفْسى لَكَ الْوِقاءُ وَالْحِمى

May my father and my mother and my self be your sacrificed for your safety and your protection.

يَابْنَ السّادَةِ الْمُقَرَّبينَ

O son of the masters, *the favourite ones.*[52]

يَابْنَ النُّجَباءِ الْاَكْرَمينَ

O son of the noble ones, the honoured ones.

يَابْنَ الْهُداةِ الْمَهْدِيّينَ

O son of the guides *and the divinely* guided *ones.*

يَابْنَ الْخِيَرَةِ الْمُهَذَّبينَ

O son of the preferred refined ones.

يَابْنَ الْغَطارِفَةِ الْاَنْجَبينَ

O son of the Magnanimous ones of the purest descent.

يَابْنَ الْاَطَائِبِ الْمُطَهَّرِينَ

O son of the most righteous.

يَابْنَ الْخَضَارِمَةِ الْمُنْتَجَبِينَ

O son of the benevolent selected ones.

يَابْنَ الْقَمَاقِمَةِ الْاَكْرَمِينَ

O son of the generous honoured ones.

يَابْنَ الْبُدُورِ الْمُنِيرَةِ

O son of the luminous moons.

يَابْنَ السُّرُجِ الْمُضِيئَةِ

O son of the shinning lights.

يَابْنَ الشُّهُبِ الثَّاقِبَةِ

O son of the piercing meteors.

يَابْنَ الْاَنْجُمِ الزَّاهِرَةِ

O son of the bright stars.

يَابْنَ السُّبُلِ الْوَاضِحَةِ

O son of the clear paths.

يَابْنَ الْاَعْلَامِ اللَّائِحَةِ

O son of the clear signs.

يَابْنَ الْعُلُومِ الْكَامِلَةِ

O son of the perfect Knowledge.

يَابْنَ السُّنَنِ الْمَشْهُورَةِ

O son of the well known examples of conduct.

يَابْنَ الْمَعَالِمِ الْمَأْثُورَةِ

O son of the recorded knowledges.

يَابْنَ الْمُعْجِزَاتِ الْمَوْجُودَةِ

O son of the living miracles.

يَابْنَ الدَّلائِلِ الْمَشْهُودَةِ

O son of the obvious proofs.

يَابْنَ الصِّراطِ الْمُسْتَقِيمِ

O son of the straight path.

يَابْنَ النَّبَأِ الْعَظِيمِ

O son of the mighty tidings.[53]

يَابْنَ مَنْ هُوَ فِي أُمِّ الْكِتابِ لَدَى اللهِ عَلِيٌّ حَكِيمٌ

O son of the one who is pronounced the most exalted, the most wise in Ummul-kitab by Allah.[54]

يَابْنَ الْآياتِ وَالْبَيِّناتِ

O son of the signs and the clear proofs.

يَابْنَ الدَّلائِلِ الظّاهِراتِ

O son of the apparent proofs.

يَابْنَ الْبَراهِينِ الْواضِحاتِ الْباهِراتِ

O son of the brilliant and clear proofs.

يَابْنَ الْحُجَجِ الْبالِغاتِ

O son son of the conclusive evidences.

يَابْنَ النِّعَمِ السّابِغاتِ

O son of the abundant bounties.

يَابْنَ طٰهٰ وَالْمُحْكَماتِ

O son of Ta-Ha and the clear verses.

يَابْنَ يٰسٓ وَالذّارِياتِ

O son of Ya-Sin[55] (Holy Prophet and his infallible progeny) and Zariyat[56] (the Scatters).

يَابْنَ الطُّورِ وَالْعادِياتِ

O son of the Tur (mount) and Aadiyat (the charger).

يَابْنَ مَنْ دَنـىٰ فَتَدَلّـىٰ فَكانَ قابَ قَوْسَيْنِ اَوْ اَدْنـىٰ دُنُوّاً وَاقْتِراباً مِنَ الْعَلِيِّ الاَعْلـىٰ

O son of the one who drew near, then he suspended, so he was the measure of two bows or closer still[57]. This is the most nearest position to the All-Highest.

لَيْتَ شِعْرى اَيْنَ اسْتَقَرَّتْ بِكَ النَّوىٰ

Would that I know where your state of being far is settled.

بَلْ اَىُّ اَرْضٍ تُقِلُّكَ اَو ثَرىٰ اَبِرَضْوىٰ اَوْ غَيْرِها اَمْ ذى طُوىٰ

Or which, earth of soil has embraced you; is it in the mountain of Razwa or the other (mountain) or in Zee-Towo?[58]

عَزيزٌ عَلَيَّ اَنْ اَرَى الْخَلْقَ وَلاتُرىٰ

It is intolerable for me that I see the people but do not see you.

وَلااَسْمَعُ لَكَ حَسيساً وَلانَجْوىٰ

And, neither do I hear a sigh of breath nor (any) whispering from you.

عَزيزٌ عَلَـيَّ اَنْ تُحيطَ بِكَ دُونـىَ الْبَلْوىٰ وَلايَنالُكَ مِنّـى ضَجيجٌ وَلاشَكْوىٰ

It is intolerable for me that you are surrounded by calamities and that, neither my plaintive cry nor my complaint reaches you.

بِنَفْسى اَنْتَ مِنْ مُغَيَّبٍ لَمْ يَخْلُ مِنّا

May (I) myself be sacrificed for you who seems to be concealed (physically), but not away from us.

بِنَفْسي اَنْتَ مِنْ نازِحٍ ما نَزَحَ عَنّا

May (I) myself *be sacrificed for you who seems to be emigrant (but) not far from us.*

بِنَفْسي اَنْتَ اُمْنِيَّةُ شائِقٍ يَتَمَنّى مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرا فَحَنّا

May (I) myself *be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you.*

بِنَفْسي اَنْتَ مِنْ عَقيدِ عِزٍّ لا يُسامى

May (I) myself *be sacrificed for you who is bound to lofty honour which can never be reached (by anyone).*

بِنَفْسي اَنْتَ مِنْ اَثيلِ مَجْدٍ لا يُجارى

May (I) myself *be sacrificed for you whose original eminence cannot be equalled.*

بِنَفْسي اَنْتَ مِنْ تِلادِ نِعَمٍ لا تُضاهى

May (I) myself *be sacrificed for you who is the ancestral bounty which cannot be resembled.*

بِنَفْسي اَنْتَ مِنْ نَصيفِ شَرَفٍ لا يُساوى

May (I) myself *be sacrificed for you, the partaker of nobility, the like of which is not possible.*

اِلى مَتى اَحارُ فيكَ يا مَوْلايَ وَاِلى مَتى وَاَيَّ خِطابٍ اَصِفُ فيكَ وَاَيَّ نَجْوى

How long am I to bewail for you, O my Master! And how long and with which word should I praise you, and what secret talk (should I adopt with you).

عَزيزٌ عَلَيَّ اَنْ اُجابَ دُونَكَ وَاُناغى

It is intolerable for me to talk and receive a reply from

persons than you.

عَزِيزٌ عَلَيَّ اَنْ اَبْكِيَكَ وَيَخْذُلَكَ الْوَرَى

It is intolerable for me that I cry for you while all others forsake you.

عَزِيزٌ عَلَيَّ اَنْ يَجْرِيَ عَلَيْكَ دُونَهُمْ مَاجَرَى

It is intolerable for me that this (isolation) befalls you instead of befalling others.

هَلْ مِنْ مُعِينٍ فَاُطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ

Is there any helper with whom I may prolong my lamentation and weeping.

هَلْ مِنْ جَزُوعٍ فَاُسَاعِدَ جَزَعَهُ اِذَا خَلَا

Is there any mourner with whom I may join when he mourns alone.

هَلْ قُذِيَتْ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَى الْقَذَى

Is there any eye weeping of a thorn, that my eye may sympathise with it.

هَلْ اِلَيْكَ يَابْنَ اَحْمَدَ سَبِيلٌ فَتُلْقَى

O the son of Ahmad! Is there a way through which you may be met.

هَلْ يَتَّصِلُ يَوْمُنَا مِنْكَ بِغَدِهِ فَنَحْظَى

May our day (of seperation) joins the day of reapearance by which we enjoy?

مَتَى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرْوَى

When shall we arrive at your streams for drink, with which to quench our thirst for you?

مَتَى نَنْتَقِعُ مِنْ عَذْبِ مَائِكَ فَقَدْ طَالَ الصَّدَى

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When shall we get benefit of your sweet water, for already the thirst has lasted too long?

مَتىٰ نُغاديكَ وَنُراوِحُكَ فَنُقِرَّ عَيْناً

When shall we spend morning and evening with you to delight our eyes with a glance (at you)?

مَتىٰ تَرٰينا وَنَرٰيكَ وَقَدْ نَشَرْتَ لِوآءَ النَّصْرِ تُرىٰ

When shall you see us and we shall see you; then you shall be seen unfurling the flag of victory.

اَتَرانا نَحُفُّ بِكَ وَاَنْتَ تَاُمُّ الْمَلَاَ

Will you see us gathered around you and you are leading all the people.

وَقَدْ مَلَأْتَ الْاَرْضَ عَدْلاً وَاَذَقْتَ اَعْداءَكَ هَواناً وَعِقاباً

Then already you have filled the earth with justice and have made your enemies taste the disgrace (of defeat) and retribution.

وَاَبَرْتَ الْعُتاةَ وَجَحَدَةَ الْحَقِّ

And you have destroied rebels and deniers of the truth.

وَقَطَعْتَ دابِرَ الْمُتَكَبِّرينَ وَاجْتَثَثْتَ اُصُولَ الظّالِمينَ

And you have annihilated the last remains of the arrogants and uprooted the foundation of the unjust people.

وَنَحْنُ نَقُولُ الْحَمْدُ لِلّٰهِ رَبِّ الْعالَمينَ

Then we say: Praise be to Allah, Lord of the Worlds.

اَللّٰهُمَّ اَنْتَ كَشّافُ الْكُرَبِ وَالْبَلْوىٰ وَاِلَيْكَ اَسْتَعْدى فَعِنْدَكَ الْعَدْوىٰ

O Allah You are the Remover of agonies and calamities, and You are the one from whom I seek help;

then with You is the sanctuary.

وَانْتَ رَبُّ الآخِرَةِ وَالدُّنْيا فَاَغِثْ يا غِياثَ الْمُسْتَغيثينَ عُبَيْدَكَ الْمُبْتَلى

And You are Lord of the Hereafter and this world; so help O helper of those who seek help, your poor afflicted servant.

وَاَرِهِ سَيِّدَهُ يا شَديدَ الْقُوى وَاَزِلْ عَنْهُ بِهِ الاَسى وَالْجَوى

And show him his Master; O Severer[59] of strength And through him (Imam "A.S.") remove his (Your servant's) grief and sorrow.

وَبَرِّدْ غَليلَهُ يا مَنْ عَلَى الْعَرْشِ اسْتَوى وَمَنْ اِلَيْهِ الرُّجْعى وَالْمُنْتَهى

And cool the burning of his hurt, O You who firm in the Heavenly throne[60] of power and towards Whom is the return and ultimate end.

اَللّهُمَّ وَنَحْنُ عَبيدُكَ التّائِقُونَ اِلى وَلِيِّكَ الْمُذَكِّرِ بِكَ وَبِنَبِيِّكَ

O Allah! We are Your enamoured servants of Your appointed regent who reminds us of You and Your Prophet.

خَلَقْتَهُ لَنا عِصْمَةً وَمَلاذاً وَاَقَمْتَهُ لَنا قِواماً وَمَعاذاً وَجَعَلْتَهُ لِلْمُؤْمِنينَ مِنّا اِماماً

He whom You created for us as our saviour and defender, and set him for us as a protector and refuge and appointed him a leader (Imam) for the true believers amongst us.

فَبَلِّغْهُ مِنّا تَحِيَّةً وَسَلاماً وَزِدْنا بِذلِكَ يا رَبِّ اِكْراماً

So convey to him our greetings and salutations, and increase honour because of this (greeting) O Lord.

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وَاجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرّاً وَمُقَاماً وَاَتْمِمْ نِعْمَتَكَ بِتَقْدِيمِكَ اِيَّاهُ اَمَامَنَا

And make his abode (in paradise) also a home and halting place for us, and complete Your favours by appointing him as our guide.

حَتّٰى تُورِدَنَا جِنَانَكَ وَمُرَافَقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ

Till You make us enter Your paradise; and (bestow on us) the companionship of the martyrs from amongst those of Your adorers.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah! Bestow Your blessings upon Mohammad and the progeny of Mohammad.

وَصَلِّ عَلٰى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ السَّيِّدِ الْاَكْبَرِ وَعَلٰى اَبِيهِ السَّيِّدِ الْاَصْغَرِ

And bless his grandfather Mohammad and Your Messenger the elder Master, and upon his father (Ali) the younger Master.

وَجَدَّتِهِ الصِّدِّيقَةِ الْكُبْرٰى فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَعَلٰى مَنِ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَرَةِ

And his grandmother, the great truthful daugther of Mohammad (S.A.); And upon whom you have selected from among his virtuous ancestors.

وَعَلَيْهِ اَفْضَلَ وَاَكْمَلَ وَاَتَمَّ وَاَدْوَمَ وَاَكْثَرَ وَاَوْفَرَ

And on him (Imam A.S.) (bestow) the best, the plentiful, most the perfect, the everlasting, the most and the numerous (blessings).